3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

597 belong to the foster parents. When an adopted girl marries, half the presents from the husband are given to the natural parents, and the other half to the foster parents.

845 In a case of triple birth at Ngalangi two infants died at birth; the other succumbed after three months. In another instance a woman bore three children and in the vernacular of my informant "something which was nothing," but all died. In a third case of triple birth a woman had a boy and two girls. The boy died at the age of fifteen
● [826] years; the girls grew up and bore children. Albinos do not find it easy to obtain wives. I was told that an albino man at Ngalangi could not find a wife until he married a widow who had several children, because unmarried girls of his own age did not want him. One of the charms collected has to be worn by a woman who has triplets. The object is a rattle (*olusangu*), which the woman shakes when she meets any one. If she gave an ordinary greeting the children would die.

115 The greater part of this information was obtained at Ngalangi by interrogating women who were questioned in Umbundu by Mrs. McDowell. At Elende I asked my interpreter Ngonga to interrogate
843 his wife. According to Ngonga a woman must visit a female practitioner in the first month of her pregnancy. The face and the body of the pregnant woman are painted with red, black, and white spots. This means that she will have no difficulty in bearing children, neither will she have any sickness during the nine months of gestation. "When her belly hurts" (i.e., the quickening), the woman goes to the same female *ocimbanda*, who paints lines of white, red, and black across her breast.

751 The *ocimbanda* gives the woman a necklace consisting of a strip of leather to which two cowries are attached. Experience proves that such a necklace is difficult to buy. If the woman has a necklace of this kind which was worn by her grandmother, it is a very powerful aid to conception, a relief in painful menstruation, and a means of securing easy delivery and normal gestation. I could not find any trace of an idea relating to the entry of a soul, ancestral or otherwise, into the foetus.

841 *Onganda* is the name for a disease of the genitalia; but Ngonga used the word to describe abdominal pain suffered by a woman who has had no children. By this I suppose he means painful menstruation. The curative root which is given is called *kayambua*.

847 Abortion is never secured by mechanical means. The medicine (*ihemba*) is made from the root of a plant that is boiled in water and